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In the first three lectures the author has carefully treated the well-known arguments for the miracles and resurrection of Jesus Christ, but adduces nothing new; in the last four lectures, however, his treatment is fresh and stimulating to thought—that on the supernatural is very suggestive; he shows how the intervention of God in the history of the world is conceivable, and proves historically and scientifically such intervention, and from his facts shows the element of the supernatural in the history of humanity. Many striking passages might be selected from these lectures; one must suffice.

“He (God) elevated him (man) into the same sphere of moral life in which he himself moves, Thus soar in a region above the blind domain of matter and its laws these two supernatural beings, the one relatively supernatural, who gradually gets himself free from nature, as a child does from his cradle; the other absolutely supernatural, out-topping Nature by the whole height of his spiritual being. . . . Man lifts his head above Nature and discovers and recognizes God, the supernatural in him springs upward toward that from which it derives its being, joins itself to the supernatural which is divine, and enters into an indissoluble treaty of union with it.”

On the whole, the book is well written and is undoubtedly a contribution to the study of apologetics. The translation is clear, epigrammatic and worthy of praise.

H. F. M.

The Religions of Japan. By W. E. GRIFFIS, D.D. New York: Charles Scribner's Sons, 1895.

Two classes of readers will find great satisfaction in this work. First those who have hitherto inquired in vain for an account of the religions of that marvelous people now occupying the front of the world's stage; and second those possessed by the new and pregnant notion that religion, like all other human activities, will be studied imperfectly and inconclusively until studied comparatively. The former class will find gathered here in one compendious form matter from scores of monographs recently contributed by specialists in Japan, but the existence of which is hardly known outside. For the latter class we venture to predict nothing short of surprise as they find how religious movements supposed peculiar to Europe have occurred also and usually previously in Asia.

The religions to be considered are Shinto—Japan's ethnic faith—, Confucianism and Buddhism, each and all as unmistakably Japanese as are the language and art of Japan. Under Shinto are passed in review phallicism, —a phase of religion utterly strange to most readers—, ancestor worship, nature worship, and last that arrest of development which has preserved Shinto so perfectly for the hierologist to study today.

Under Confucianism the familiar “five relations” of society come in for review, of course, and are very significantly contrasted with their Christian analogues. The superiority of Christianity easily appears at each count, though here no doubt estimates of the real state of morality in Japan will differ

considerably. The reviewer's experience there leads him to an estimate below the undoubted maximum of Sir Edwin Arnold's rhapsodies, but also somewhat above that here presented by Dr. Griffis. Japan will probably be heard from ere long, and America may expect to have its little foibles shown up in their true hideousness.

Equally interesting are the revelations here made of Japanese Buddhism, revelations not of infamy, but of incontestable merit. Incontestable, that is, by us Christians, for here appear duplicates, not only of Romanism—which will surprise none of us—but of Protestantism, which is quite another thing. Not that Buddhism has not practiced its favorite and questionable methods in its Japanese propaganda, beginning namely in the court and capturing the commonalty by easy identification of aboriginal deities as temporary incarnations of various Buddhas; but that Buddhism supplied the Japanese with religious ideals before Christianity had won a foothold in the extreme East, and has formed the basis of Japanese civilization as admired today. Very instructive is the account given of the Buddhist sects, some dozen in all, that have flourished on Japanese soil. Nearly half have perished, but the others enjoy hale old age, while one seems not incapable of prolonging life indefinitely, just because susceptible of progress even on Christian lines. This is the large and influential Shin sect, whose founder in 1203 A. D. promulgated doctrines of justification by faith alone with morality as its proof, instantaneous conversion and sanctification, home and foreign missions, and rejected all monasticism, penances, pilgrimages and amulets. Shinran Shonin, like a later—no, an earlier—Luther, married a noble lady, and thus replaced monkish seclusion with family life.

Another purely Japanese sect, the Nichiren, approximates in doctrine and ritual to Romanism, nor does it fail in pretension to exclusive privileges, as appeared in the warning against all other sects it forwarded to the Parliament of Religions. One is then prepared to learn that of all sects its people are the most ignorant. Hardly less interesting are the imported sects, the Tendai, the Shingon, and the Zen.

Some mistakes in details occur which will no doubt be corrected for a future edition. We venture to propose for such issue a different disposal of the excellent excerpts found at the beginning of each chapter. The value of these would be much increased were each inserted into its proper context. The reader cannot appreciate the bearing of these quotations until he has gained the general notions involved, but while doing this he forgets the quotations. Would not also the historic perspective be improved by treating Buddhism before Confucianism?

The highest profit derivable from this treatise can be secured only by previous study of Indian and Chinese Buddhism, which may to this end be best done by a perusal of Sir Monier William's *Buddhism* and Dr. Edkin's *Chinese Buddhism*.

E. B.